

BLUE GRASS BLADE

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.
VOL. IX, NO. 17.

DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU—CONFUCIUS.
THE WORLD IS MY COUNTRY; TO DO GOOD MY RELIGION—TOM PAINZ.
AN HONEST GOD IS THE NOBLEST WORK OF MAN—INGERSOLL.

LEXINGTON, KY., SUNDAY, JUNE 10, E. M. 300.

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METHODISTS FEELING GOOD OVER THEIR MONEY.

I think it is somewhat to the credit of the Methodists that they are getting out of that "new land" of phariseism that claims that they are working to have "souls for their hire" and to "lay up for themselves treasure in heaven," and that they are admitting that their church is simply a big money making corporation engaged in insuring souls just as other insurance companies are engaged in insuring lives and houses, churches, distilleries and tobacco barns.

The New Voice-Methodist and Prohibitionist of Chicago, in suggesting to McKinley that he ought to get out of the church, on account of his pro-labor views, says, of the Methodist church, "It is great enough, rich enough and powerful enough that the Methodist is no man can materially detract from it." While the English is, perhaps, not exactly like the defunct Lindley Murray would have fixed it up, it serves to show that the Methodist church, that, while so deeply devoted to its unity and conformity to the things of this world, had, in these latter days, begun to feel its oats and to "swat fat and to kick," and to jingle its shanks in the sanctuary in its unbecoming pockets, and to say in its brotherly love, "If you don't do as we tell you we'll do down you, we can get the simoniacs to do it with."

A MINISTER'S MEETING.

At a recent minister's meeting in Vineland, New Jersey, the following paper was read by Dr. Hubbell on church statistics. Christians do not seem to take any interest in their superstition is on the decline and going to the demerolion house. The daily papers are loaded with their own statements, such as we print below:

It is concluded that there is somewhat of a lull in the movement of Protestant churches; that revivals are not as frequent, nor as wide spreading as they have been occasionally in former times; and the addition to churches are not as numerous as they should be. Some of the causes of this are natural and avoidable, others are remedial or accidental, and should be remedied.

1. It is in harmony with nature that there should be seasons of rest as well as of exertion.

2. The "evangelism" of the mind of Christians from the supreme work in life, is a common cause for halting in the work of evangelization.

3. Encroachments upon the Christian Sabbath interfere with the work and progress of the churches.

4. The church conference now a general and subtle infidelity that is harder to conquer than the infidelity of Thomas Paine.

5. Dissensions, wranglings, antagonisms and scandals in local churches obstruct the progress of evangelization.

6. Doubtful defects in our method of Christian work may be the cause of part of our failures.

7. There is cause for fear that Christ is left out of many of our efforts and prayers.

"Onrags on the conference," "We won't listen to the ridicule of a rule of this church," says heard on all sides. The chair ruled that Mr. Arter was in order, and he proceeded. The conference was again thrown into turmoil by a demand that Bishop McCabe leave the floor, as he was endeavoring to influence persons in his voting.

"I was here on private business," said Bishop McCabe. "You were not," shouted Mr. Arter, amid confusion. Mr. Arter withdrew his amendment.

TO BLADE READERS.

I presume that the majority of the Blade's readers are heartily in sympathy with the defense of free speech which we intend to make in the coming trial of Mr. Moore and Mr. Hughes, and that most of you want to see something big and small. Let me urge upon you to be as prompt with your contribution as your convenience can. We can enter into no practical plans of defense until we know how much money we will have to do business with. Therefore it is vitally essential that you remit early, and not put it off until the last moment. We hope the bulk of it will be in this month. To-day will narrow our plans of defense. We can only do with what we have to do with, and we must soon begin preparations.

We are now organized and prepared to make this a notable defense. If we win it will be a matter of pride and congratulation to all who have contributed. If we lose, we will have made our money's worth. We will make up the balance in the next case which may arise, and besides it will serve as a political advertisement for the cause.

Our personal friends, who do not intend to allow gross perversion of justice to go unchallenged, let every one help to this cause, let it be large or small. J. H. Wilson, M. D., Secretary Defense Committee.

Squeak of the Celestial Pig

A recent writer on the hostility of the Chinese toward Christian missionaries says:

This hatred of Christianity among the literary class finds expression in the most shocking statements, which are constantly circulated to keep alive the hatred of the Chinese toward Christians.

The Chinese have adopted the words Tien Chu, which signifies the Lord of Heaven, and Kian signifies religion. The Christian religion is therefore known as "Tien Chu Kian." Unfortunately there is a word resembling this which signifies a pig, and it means, roughly, that the Chinese translate of "Squeak of the Celestial Pig," and declare that the Christians are hog-demons.

The Tien Chu Kian is a pig-demon of the church is slain in the same way. It is declared that in receiving the holy communion the people drink a pig-demon that makes them slaves of the priests, and that during extreme exorcism the priests eat the eyes out of the dying men. In China there are thirty-one different parts of the human body which are said to possess special medicinal value, and in the exorcism the missionaries are charged with exorcising children and cutting up their bodies for medicinal purposes. Thus it appears that the Chinese have formed a decidedly erroneous opinion of the Christian religion, and that it is no more erroneous than the statements made by missionaries about them.

The public is cordially invited (no missionary box) to hear the lecture of Judge Sparks, of Cincinnati, subject "Ingersoll," under the auspices of the Lexington Liberal Society, in the elegant and spacious hall, in the Old Fellow's Temple, 6 E. Main street, Lexington, on June 10th, which is the second Sunday, June 10th, at 8 p. m.

Judge Sparks is one of the five of the distinguished country, who will be employed by the Defense Committee in the coming trial of Mr. Moore.

This will be the second of the series of lectures delivered under the control of that Society the first one of which, J. H. Wilson, having been a most delightful and instructive one.

As the trial, in October, will probably involve the most learned disputation of the rights of Infidels, to free speech and free press that has ever been heard in America, it will be of special interest to hear Judge Sparks' lecture.

THE ROSE-MOORE DEBATE.

A large part of the next Blade will be occupied with the debate between Rev. Rose and Editor Moore.

THE COMSTOCK SOCIETY.

Having seen some of the mischiefs of the Comstock Law and the trick by which the enactment was secured it may be well to place at the disposal of the public some of the importance of the suppression business.

The Society was incorporated in New York in 1873. It consists practically of a set of officers who have formed themselves into a close corporation, there being just enough of them to maintain the appearance of a Society and to hold the offices, thereby perpetuating the scheme.

With no special capability or fitness for the work it professes to do, the responsible body, accountable to no one, have constituted themselves a set of officers who have formed themselves into a close corporation, there being just enough of them to maintain the appearance of a Society and to hold the offices, thereby perpetuating the scheme.

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disgusting auxiliaries to the aid of vice, but do the time possible good to the cause of vice.

A suppressing society hunting every where for penalty and information has a direct tendency to revive ancient ignorance and fanaticism and to react laws, which if ever they ought to have existed at all, were calculated for a very different degree of information.

Men, whose trade is rat-catching, love to catch rats; the bug-destroyer seizes on his bug with delight; and the suppressor seizes on his sinners, his vice.

The last soon become a mere trade like the others; none of them moralize, none of them have any respect for the rights of men, who in the association who receive it (almost unknown to them) with pleasure and who, if they have culture, are really getting on, can have very little pleasure in the income of their fellow creatures.

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CHRISTIANS PERFORM On Poles. Like Other Monkeys.

How Christians are sacrificing their lives as d sheeding their blood for Jesus is illustrated by the following from the Cincinnati Post:

Physical Director George J. Fisher, of the Cincinnati Y. M. C. A., has been elected Chairman of the National Committee on Rules of the Athletic League of North America. The selection was made through Dr. L. R. Fisher, secretary of the league at New York. The first meeting will be held in June. Owing to the recent death of Harry Burke, one of the Y. M. C. A. athletes, from injuries sustained while pole vaulting, a special act of legislation will be introduced by Fisher that will regulate the pole vaulting at athletic meets throughout the country. The law will require poles to be of regular weight, length and width, all poles to be inspected before leaving the factory or used on the fields. This will prevent athletes from cutting poles down to lighter weights, thereby weakening them, and prevent similar accidents like Burke's, which in many instances have been so caused.

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Editor

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My second book, "Behind the Bars," written while I was the general of your Uncle Sam, has been the greatest of the suggestion of the Christian brethren, is now on sale, likewise on sale.

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CHARLES C. MOORE.

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It is bound in various colors and gold. It has 32 pages and 100 pictures.

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There are many instances in which I believe, from various sources, that persons would take the Blade if they could see several consecutive copies of it, when they might not do it just from seeing a single issue. They are generally such persons as write for sample copies, and personal friends of myself, or my friends.

In many of these cases the Blade will be sent to them marked with a star, like this (*) after their names on their printed address which will show the star at which the paper starts to come.

In these cases it is, of course, desired that the parties shall pay for the paper, at the regular rate—\$1.00 a year for a single copy, or 50 cents each for 10 copies.

After the parties have seen the paper enough to determine whether or not it is, I most respectfully ask them not to take it, or, if they do, to pay for it, or, if they do not, to notify me of the same.

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